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COMMUNICATIONS.

For the Western Recorder.

REVIEW OF MR. JOHNSON'S SECOND REPORT.

Though Mr. Johnson has, in his present report, professedly relinquished the accusation made last year against the memorialists, of designing to unite church and state; still he has proceeded upon the spirit of the abandoned charge, and has associated the memorialists with the *Catalines* and *Arnolds* and *Judases* of olden times, and has exhibited in bold relief the writhing victim of the Roman inquisition, to excite the popular indignation against that portion of the American people, who believe that it is a violation of the laws of christianity, to transport the mail and open the post-offices on the Sabbath.

On the first page of his report, after stating the different opinions which prevail in regard to the Sabbath, he says—" But the attempt is now made to bring about a greater uniformity, at least in practice; and as argument has failed, the government has been called upon to interpose its authority to settle the controversy." Here the memorialists are charged by Mr. Johnson, after their having failed in argument, as calling for an act of uniformity, and wishing to enlist the authority of government on their side, to settle a religious controversy. Now, can Mr. Johnson believe himself, when with the memorials before him, he makes this unfounded charge against a large number of his fellow-citizens? The memorialists would not consent that Congress should exercise the least authority over the conscience of the meanest citizen; they only ask that we may all be left as free to keep the Sabbath as we are to break it.

It is Mr. Johnson and his associates, who are using the authority of Congress to produce uniformity. The present post-office law prostrates all religion, and so far as that department is concerned, establishes just such a uniformity as prevailed in France in the reign of Danton and Marat.

On the second page, Mr. Johnson informs us, that the committee have looked in vain to the constitution, " for a delegation of power, authorising them to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises!" And does Mr. Johnson consider this an evidence that Congress are prohibited from keeping the Sabbath? If he does, by what authority does he spend every seventh day in idleness, at the expense of the nation? Do not Congress, by resting themselves every Sabbath day, determine what part of time is holy, as much as they would by suffering a poor orphan boy, who is a clerk in the post-office, to do the same?

The public certainly cannot be imposed upon by such an argument as this. They will perceive the distinction between Congress enjoining religious observances upon others, and passing laws to prohibit a portion of our citizens from keeping the law of God. Besides, Mr. Johnson's argument, if it be correct, will not only prevent Congress from regarding the law of the Sabbath, but will divest them of all moral obligation. If they are not at liberty to govern themselves, while acting as our representatives, by the laws of christianity, by what moral rule are they to act? If the constitution does not give them liberty to know or regard the law of God, it does not surely allow them to regard any other moral code; and the conclusion must be, that the representatives of our great republic, when they act for the nation, must throw off moral restraint.

To illustrate this point, we will for a moment suppose that the last Congress had passed a law to establish a seraglio in the neighbourhood of the capitol, for the accommodation of members while absent from their families, and that the citizens, grieved and ashamed with the conduct of their representatives, had this year memorialised the National Legislature on this subject. We will suppose further, that Mr. Johnson was the chairman of the committee to whom the memorials were referred. Now it will be conceded that the constitution of the United States is as silent on the subject of the seventh commandment, as it is on the subject of the fourth. Mr. Johnson must, therefore, if his principle be correct, make just such a report as he has in the present instance. Let us see how such a document would read:—

" Mr. Johnson, from the committee to whom was referred the memorials on the subject of the seraglio at Washington, reports:—That the memorialists regard all uncleanness as offensive to God, and prohibited by the seventh commandment, and call for a suppression of the practice at Washington, by repealing the law for the congressional seraglio. The Mahometan, on the other hand, is known to entertain different sentiments, believing there is no harm in maintaining a national seraglio. Others again, to wit, the followers of Miss Fanny Wright, believe in the lawfulness of universal promiscuous intercourse between the sexes. Each has hitherto been left to the exercise of their own opinion; and it has been regarded as the proper business of government, to protect them all, and determine for none. But the attempt is now made to bring about a greater uniformity, at least in practice; and, as argument has failed, the government has been called upon to interpose its authority to settle the controversy. Congress acts under a constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power, authorising this body to inquire and determine whether adultery and fornication are prohibited by the law of God or not. The constitution regards the conscience of a Mahometan as sacred as that of a Christian, and gives no more authority to adopt a measure affecting the conscience of Fanny Wright, than that of the whole community. The committee would therefore recommend that the prayer of the memorialists should not be granted."

Now I would here pause, and ask the public, whether they are prepared to approbate such principles? Can our republic be safe in the hands of men, who not only feel themselves delivered from all moral obligation, but actually bound to trample upon the laws of God, to guard the liberties of the people?

On the second page, Mr. Johnson tells us, that " if the measure recommended by the memorialists should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which might follow, involving the dearest rights of all—the rights of conscience."

What authority has Mr. Johnson for insinuating that the memorialists are designing to follow up their success in this matter, with a set of measures destructive of the rights of conscience? Will he be good enough to tell us in what nation, and at what time, the strict observance of the Sabbath was productive of measures hostile to civil liberty? I had thought, and I think still, that if Mr. Johnson will place his finger upon that part of the map of the world, where the Sabbath is best observed, he will find that to be the very spot where liberty exists in its greatest purity; and if he will place his finger upon those nations where a despotism dark as death reigns, he will find that they know no Sabbath.

On the third page, the Colonel tells us, that " Cataline, a professed patriot, was a traitor to Rome!" Yes, and if he had gone a little further, he could have told us, that Cataline was prepared for his treason by those infidel sentiments which overthrew the liberties of Greece, and under the management of Julius Cæsar, broke down the republic of Rome. Cicero, the friend of liberty, was, so far as he knew, disposed to obey the commands of heaven; and so long as he could, by the fire of his eloquence, keep the nation under the fear of the gods, he preserved the republic. But when Julius had persuaded the nation, that they ought not to " know what the law of God was," the glory departed, and the once proud mistress of nations became the slave of tyrants. Mr. Johnson and his compeers are pursuing the same course in our republic, which Cataline and Cæsar pursued at Rome. They are striving to prejudice the people against Christians and christianity; and they bid fair to succeed, as their predecessors did, in driving the *Ciceros* of America into exile. But if they do, it does not require the spirit of prophecy to predict that the liberties of the nation will depart with them.

On the fourth page, the ***Holy Inquisition*** is held up as a beacon to warn the American people against the friends of the Sabbath.

Here it may be well to inform Mr. Johnson of two facts, which seem to have escaped him. The first is, that the Roman catholic governments have always treated the Sabbath just as Mr. Johnson wishes to have Congress treat it. The second is, that the Catholics in this country, (of whom there are more than half a million), are to a man on Mr. Johnson's side, in opposing the memorials.

Now is it not a little strange, that this experienced legislator, while he can refer with so much accuracy to the wretchedness produced by infidels at imperial Rome, and Catholics, wherever the Pope has had the ascendancy, yet should overlook the danger to be apprehended from the same description of men in our own country, and should join with these infidels and Catholics in decrying a little band of Protestants, who have never been charged with any other offence against the government, than that of humbly petitioning Congress to suffer their servants to rest upon the Sabbath day?

On the same page we have the following questions and answers:—" Did the primitive Christians ask that government should recognise and observe their religious institutions? All they asked was *toleration;* all they complained of was *persecution.* What did the Protestants of Germany, or the Hugenots of France, ask of their Catholic superiors? *Toleration.*" " Do not all men in this country enjoy every religious right which martyrs and saints ever asked?—Whence then the voice of complaint?"

To make the Colonel's language a little more explicit, and a little more concise, it will read thus:—" You christian dogs! do not we your *superiors* grant you all that religious *toleration*, which the martyrs of old ever thought of asking from their pagan and papal *superiors?* Why then insult us with these complaints?"

And has it come to this? Are the public servants of the people beginning to feel that they can with impunity thus insult and abuse American citizens? Does the fact of our being Christians, so entirely disfranchise us, that we may not even complain, until we are reduced to the same straits that the martyrs were reduced to under the despotism of pagan and papal Rome? Mr. Johnson ought to know that Christians in America are the citizens of a great republic; and that until that republic shall deliver them up like sheep to the slaughter, their relation to the Congress of the United States is a little different from that which existed between the martyrs to which he alludes, and their pagan and papal superiors.

THE SPIRIT OF SEVENTY-SIX.

For the Western Recorder.

BIRDS OF A FEATHER.

MR. EDITOR—I understand by the New-York Observer, that the infidels of that city propose to publish a paper every day of the week, Sunday included, to be styled the "Every-Day Mail." The same men have also announced the "twice celebrated" R.M. Johnson, of Kentucky, as their candidate for the next presidency; and Mr. Owen and his " sister" *Fanny* have seconded the nomination in their *Free* Inquirer.

Without stopping to inquire how little importance should be attached to circumstances connected with such a source; one might say to the counter-memorialists, tho' in a sense different from that of the apostle, " Ye see your calling, brethren;" not many honest, not many decent, not many respectable, are found among you. The wicked and " the foolish things of this world," have combined together to confound those who would have the land enjoy her Sabbaths, and have decoyed some into their ranks, who, according to their *professions*, should seem to have little fellowship with profligates and infidels. Straws show the course of the current; & trifling as the above circumstances may seem, they yet show in what light the wicked look upon the sabbath cause, and upon the signers of the counter memorials. The most excellent Colonel considers the great mass of his adherents, notwithstanding their professions, as regarding every day alike; and whether he is right or wrong in this classification, he has thrown it before the public in such a manner, one should think, as to occasion them no little embarrassment. I cannot regret the circumstance. Good will grow out of it. Our modern fence-riders, for the future, will be on their guard; and when the sabbath question shall again be tried, they will be induced either to withhold their names altogether, or to attach them to such an instrument, as will in all probability be interpreted agreeably to their real principles and feelings. Your's, &c.

A MEMORIALIST.

For the Western Recorder.

A FRAGMENT.

MR. EDITOR—In looking over some of my old manuscripts, the other day—for you must know that I am something of a scribbler, like yourself—the following struck me as containing a thought or two that might be worth preserving. I will not pretend to claim it as my own, or to know for certainty its origin; for though it appears in my own hand-writing, without credit, it may still have been copied from some article in print, which struck me pleasantly at the time of writing. If those whom it may concern will read it with an understanding heart, and an applying conscience, I shall be satisfied.

Your's, &c. SCRIBLERUS.

* * * * * Spiritual worship must be conducted by spiritually minded worshippers. The principle is true of every other species of religious exercise; and shall it not hold good in reference to an exercise, which, according to its constituted nature, is peculiarly distinguished for its spirituality? Christians cannot be mutually edified in conversation, unless they are in the habit of speaking "often one to another." The bible, unless there is the constant habit of reading it, becomes a sealed book; preaching requires preparatory exercises, both in the study and the closet; and the same is abundantly true of social prayer. But may Christians enter at once, without preparation, upon an exercise which more especially requires an elevated state of the affections? May they here commence their devotions, " as the horse rusheth into battle," and be enabled at once to pour out their full hearts in the themes of supplication and of praise? May they here plead the promises? implore forgiveness? burst forth into expressions of gratitude? pay their solemn vows to the most High? call upon every thing that hath breath to praise him? call upon the floods to clap their hands, and the hills to be joyful together before the Lord? Preposterous as the supposition is, this thing is continually attempted, without the least suspicion of its impropriety. Even at the commencement of the exercises in church, while the audience are yet assembling, while the trampling of feet is heard, and the heavy doors are grating upon their hinges, the singers have often been required to break forth in shouts " of sacred joy," or of " loud hallelujahs to the Lord."

And who are they that thus commence these lofty themes—these soul-telling accents of holy joy? Who are they that essay to mingle their earthly whisperings of praise with the mighty thunderings of the upper sanctuary? Perhaps they are a few thoughtless individuals, who have professedly no part or lot in the matter—youth who have cultivated song virtually without language, and for purposes of mere tasteful gratification, amusement, or display. Possibly their teacher was a base man, or their present leader an infidel; and if their music has much professional excellence, it is more than probable that the performers are indebted for it to the theatre. Or, on the other hand, suppose the performers to be scattered through the whole congregation, where all is bustle, inattention, and noise. One half of the multitude do not pretend to sing or even to look at the words. Not a syllable is distinctly uttered. There is neither tune, time, articulation, accent, emphasis, or characteristic expression. There is virtually no theme employed in the song, and nothing like song to be superadded to the theme. All is jargon—systematic jargon! A few happy individuals, whose musical perception is obtuse, and whose souls are hungering for the bread of life, may glean a little from the exercise, and pronounce it solemn; but it is needless to say that not one of the rest can be edified.

MR. JOHNSON'S REPORT.

IN CONGRESS, *March* 4, 1830.

Mr. Johnson, of Kentucky, from the committee on post-offices and post-roads, to whom had been referred the petitions and remonstrances against the transportation and opening of the public mail on the Sabbath day, made the following report:—

The committee on post-offices and post-roads, to whom the memorials were referred for prohibiting the transportation of mails, and the opening of post-offices, on Sunday, report—

That the memorialists regard the first day of the week, as a day set apart by the Creator for religious exercises; and consider the transportation of the mail, and the opening of the post-offices on that day, the violation of a religious duty, and call for a suppression of the practice. Others, by counter memorials, are known to entertain a different sentiment, believing that no one day of the week is holier than another. Others, holding the universality and immutability of the Jewish decalogue, believe in the sanctity of the seventh day of the week as a day of religious devotion; and by their memorial now before the committee, they also request that it may be set apart for religious purposes.—Each has hitherto been left to the exercise of his own opinion; and it has been regarded as the proper business of government to protect all, and determine for none. But the attempt is now made to bring about a greater uniformity, at least, in practice; and, as argument has failed, the government has been called upon to interpose its authority to settle the controversy.

Congress acts under a constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power, authorising this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test; and another which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof. The committee might here rest the argument, upon the ground that the question referred to them does not come within the cognisance of Congress; but the perseverance and zeal with which the memorialists pursue their object, seems to require a further elucidation of the subject.—And as all the opposers of Sunday mails disclaim all intention to unite church and state, the committee do not feel disposed to impugn their motives; and whatever may be advanced in opposition to the measure will arise from the fears entertained of its fatal tendency to the peace of the nation. The catastrophe of other nations furnished the framers of the constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil.

The law, as it now exists, makes no distinction as to the days of the week, but is imperative that the postmasters shall attend at all reasonable hours, in every day, to perform the duties of their offices; and the postmaster-general has given his instructions to all postmasters, that at post-offices, where the mail arrives on Sunday, the office is to be kept open one hour, or more, after the arrival and assorting the mail; but in case that would interfere with the hours of public worship, the office is to be kept open one hour, after the usual time of dissolving the meeting. This liberal construction of the law, does not satisfy the memorialists.—But the committee believe that there is not just ground of complaint, unless it be conceded that they have a controlling power over the consciences of others. If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political and not for religious purposes.

In our individual character, we all entertain opinions, and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonise as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character, our individual character is lost. The individual acts for himself; the representative for his constituents. He is chosen to represent their *political*, and not their *religious* views; to guard the rights of man, not to restrict the right of conscience. Despots may regard their subjects as their property, and usurp the divine prerogative of prescribing their religious faith. But the history of the world furnishes the melancholy demonstration, that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than a sincere devotion to any religion. The principles of our government do not recognise in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man. A Jewish monarch, by grasping the holy censer, lost both his sceptre and his freedom; a destiny as little to be envied may be the lot of the American people, who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite, in the remotest degree, church and state.

From the earliest period of time, religious teachers have attained great ascendancy over the minds of the people; and in every nation, ancient or modern, whether Pagan or Mahomedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train which might follow, involving the dearest rights of all, the rights of conscience. It is perhaps fortunate for our country, that the proposition should have been made at this early period, while the spirit of the revolution yet exists in full vigour. Religious zeal enlists the strongest prejudices of the human mind; and, when misdirected, excites the worst passions of our nature, under the delusive pretext of doing God service. Nothing so infuriates the heart to deeds of rapine and blood; nothing is so incessant in its toils; so persevering in its determinations; so appalling in its course; or so dangerous in its consequences. The equality of rights secured by the constitution, may bid defiance to mere political tyrants; but the robe of sanctity often glitters to deceive. The constitution regards the conscience of the Jew as sacred as that of the Christian; and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than that of a whole community. The representative, who should violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convince either the Jew or the Sabbatarian. It will dissatisfy both, and convert neither. Human power may extort vain sacrifices, but Deity alone can command the affections of the heart. It must be recollected, that, in the earliest settlement of this country, the spirit of persecution which drove the pilgrims from their native home, was brought with them to their new habitations; and that some Christians were scourged, and others put to death, for no other reason than dissenting from the dogmas of their rulers.

With these facts before us, it must be a subject of deep regret, that a question should be brought before Congress, which involves the dearest privileges of the constitution, and even by those who enjoy the choicest blessings. We should all recollect that Cataline, a professed patriot, was a traitor to Rome: Arnold, a professed whig, was a traitor to America; and Judas, a professed disciple, was a traitor to his divine Master.

With the exception of the United States, the whole human race, consisting of eight hundred millions of rational human beings, is in religious bondage; and in reviewing the scenes of persecution which history every where presents, unless the committee could believe that the cries of the burning victim, and the flames by which he is consumed, bear to heaven a grateful incense, the conclusion is inevitable, that the line cannot be too strongly drawn between church and state. If a solemn act of legislation shall in *one* point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define *every* part of divine revelation, and enforce *every* religious obligation, even to the form and ceremonies of worship, the endowment of the church, and the support of the clergy.

It was with a kiss that Judas betrayed his divine Master, and we should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness. The christian religion made its way into the world in opposition to all human governments. Banishments, tortures, and death, were inflicted in vain to stop its progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated, and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured. The ten persecutions of pagan emperors were exceeded in atrocity by the massacres and murders perpetrated by christian hands; and in vain shall we examine the records of imperial tyranny, for an engine of cruelty equal to the *holy inquisition.* Every religious sect, however meek in its origin, commenced the work of persecution, as soon as it acquired political power. The framers of the constitution recognised the eternal principle, that man's relation with his God is above human legislation, and his rights of conscience unalienable. Reasoning was unnecessary to establish this truth; we are conscious of it in our bosoms. It is this consciousness, which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They *felt* that their duty to God was superior to human enactment, and that man could exercise no authority over their consciences; it is an inborn principle which nothing could eradicate.

The bigot, in the pride of his authority, may lose sight of it; but strip him of his power; prescribe a faith to him which his conscience rejects; threaten him in turn with the dungeon and the faggot; and the spirit which God has implanted in him rises up in rebellion and defies you. Did the primitive Christians ask that government should recognise and observe their religious institutions? All they asked was *toleration;* all they complained of was persecution.—What did the Protestants of Germany, or the Hugenots of France, ask of their catholic superiors? *Toleration.* What do the persecuted Catholics of Ireland ask of their oppressors? *Toleration.*

Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence then the voice of complaint? Who is it, that in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbour? Do the petitioners alledge that they cannot conscientiously participate in the profits of the mail contracts and post-offices, because the mail is carried on Sunday? If this be their motive, then it is worldly gain which stimulates them to action, and not virtue or religion. Do they complain that men less conscientious in relation to the Sabbath, obtain an advantage over them, by receiving their letters? Still their motive is worldly and selfish.—But if their motive be to induce Congress to sanction by law their *religious opinions* and *observances*, then their efforts are to be resisted, as in their tendency fatal both to religious and political freedom. Why have the petitioners confined their prayer to the mails? Why have they not requested that the government be required to suspend *all* its executive functions on that day? Why do they not require us to enact that our ships shall not sail; that our armies shall not march; and that officers of justice shall not seize the suspected, or guard the convicted? They seem to forget that government is as necessary on Sunday, as on any day of the week. The spirit of evil does not rest on that day. It is the government, ever active in its functions, which enables us all, even the petitioners, to worship in our churches in peace. Our government furnishes very few blessings like our mails. They bear from the centre of our republic to its distant extremes, the acts of our legislative bodies, the decisions of the judiciary, and the orders of the executive. Their speed is often essential to the defence of the country, the suppression of crime, and the dearest interests of the people. Were they suppressed one day in the week, their absence must often be supplied by public expresses; and, besides, while the mail bags might rest, the mail coaches might pursue their journey with the passengers. The mail bears from one extreme of the Union to the other letters of relatives and friends, preserving a communion of heart between those far separated, and increasing the most pure and refined pleasures of our existence. The letters of commercial men convey the state of the markets, prevent ruinous speculations, and promote the general as well as individual interest; they bear innumerable religious letters, newspapers, magazines, and tracts, which reach almost every house throughout this wide republic. Is the conveyance of these a violation of the Sabbath? The advance of the human race in intelligence, in virtue, and religion itself, depends in part upon the speed with which a knowledge of the past is disseminated. Without an interchange between one country and another, and between different sections of the same country, every improvement in moral and political science, and the arts of life, would be confined to the place where it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of intellect, and the progress of improvement. The mail is the chief means by which intellectual light irradiates to the extremes of the republic. Stop it one day in seven, and you retard one seventh of the advancement of our country. So far from stopping the mail on Sunday, the committee would recommend the use of all reasonable means to give it a greater expedition and a greater extension. What would be the elevation of our country, if every new conception could be made to strike every mind in the Union at the same time? It is not the distance of a province or state from the seat of government which endangers its separation, but it is the difficulty and unfrequency of intercourse between them. Our mails reach Missouri and Arkansas in less time than they reached Kentucky and Ohio in the infancy of their settlement; and now, when there are three millions of people west of the Allegany, we hear less of discontent, than when there were a few thousands scattered along its base.

To stop the mail one day in seven, would be to thrust the whole western country, and other distant parts of the republic, one day's journey from the seat of government. But were it expedient to put an end to the transmission of letters and newspapers on Sunday, because it violates the law of God, have not the petitioners done wrong in their efforts? If the arm of government be necessary to compel man to respect and obey the laws of God, do not the state governments possess infinitely more power in this respect? Let the petitioners turn to *them*, and see if they can induce the passage of laws to respect the observance of the Sabbath; for, if it be sinful for the mail to carry letters on the Sabbath, it must be equally sinful to write, carry, receive, or read them. It would seem to require that these acts should be made penal to complete the system. Travelling on business or recreation, except to and from church; all printing, carrying, receiving, and reading of newspapers; all conversations and social intercourse, except upon religious subjects, must necessarily be punished, to suppress the evil.

Would it not also follow, as an inevitable consequence, that every man, woman, and child should be compelled to attend meeting? And as only one sect, in the opinion of some, can be deemed orthodox, must it not be determined by law, which *that* is, and compel all to hear those teachers, and contribute to their support? If minor punishments would not restrain the Jew, or the Sabbatarian, or the infidel, who believes Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the faggot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor? When the state governments shall have yielded to these measures, it will be time enough for Congress to declare that the rattling of mail coaches shall no longer break the silence of this despotism.

It is the duty of this government to afford to *all*, to Jew or Gentile, Pagan or Christian, the protection and the advantages of our benignant institutions, on *Sunday*, as well as every day of the week. Although this government will not convert itself into an ecclesiastical tribunal, it will practice upon the maxim laid down by the founder of christianity, that it is lawful to do *good* on the Sabbath day. If the Almighty has set apart the first day of the week as the time which man is bound to keep holy, and devote exclusively to his worship, it would be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the Universe, to aid them in making men better, in correcting their practices, by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals, as to make them believe that it is a violation of God's law to carry the mail, open the post-offices, or receive letters on Sunday, the evil of which they complain will cease itself, without any exertion of the strong arm of civil power.—When man undertakes to be God's avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.

Our fathers did not wait to be oppressed, when the mother country asserted and exercised an unconstitutional power over them. To have acquiesced in the tax of three pence upon a pound of tea, would have led the way to the most cruel exactions; they took a bold stand against the principle, and liberty and independence was the result. The petitioners have not requested Congress to suppress Sunday mails upon the ground of political expediency, but because they violate the sanctity of the first day of the week.

This being the fact, and the petitioners having indignantly disclaimed even the wish to unite politics and religion, may not the committee reasonably cherish the hope, that they will feel reconciled to its decision, in this case; especially, as it is also a fact, that counter memorials, equally respectable, oppose the interference of Congress, on the ground that it would be legislating upon a religious subject, and therefore unconstitutional.

Resolved, That the committee be discharged from the further consideration of the subject.

TEMPERANCE.

From the London Journals.

TEMPERANCE.

Rev. Mr. Collins, of Glasgow, says, in a letter to the editor of the Evangelical Magazine, "We are directing our whole force against this mighty evil, which is afflicting and desolating the lower orders in our country; and which threatens, by its rapid progress, to destroy them altogether. We have formed a Temperance Society in Glasgow, and there are societies forming in various parts of the country. The people in general seem to be awakening to the extent and destructive nature of the evil. The Glasgow Society has, within the last month, circulated nearly 50,000 tracts on the subject. The newspaper press is aiding us here; and we are anxious that the periodical press would lend its aid and influence, in endeavouring to arrest an evil so injurious to the social, moral, and spiritual interests of our population. We shall rejoice, if you will give your best thoughts and attention to this important subject." "In London, too," says the editor, "several friends of religion and morality are beginning to feel the necessity of doing something to stem the dreadful crime of intemperance; and we cannot help expressing an earnest hope, that christian ministers and laymen will speedily emulate the zeal of our American brethren, who have done great things in this cause."

Plymouth, Mass.—The inhabitants of the ancient and highly respectable town of Plymouth, at their late annual March meeting, voted, with great unanimity, to instruct their selectmen not to recommend the granting of *any* licenses for the sale of spirituous liquors, either to retailers or taverners.

These descendants of the *Carvers*, the *Bradfords*, the *Winslows*, with the *Standishes* and *Warrens*, have thus exhibited a most laudable and praise-worthy example. *Chris. Watchman.*

A Pledge explained.—According to the constitution of the Temperance Society in Western Virginia, the members are "not to aid or abet the distilling or vending" of ardent spirits. A correspondent of the Richmond Telegraph says the understanding was, that this article prohibited them from selling either grain or apples to distillers.

Abstinence among the Coloured People. A Temperance Society has recently been formed among the coloured people of Albany, consisting of one hundred and forty-six members. Rev. Mr. Kirk addressed the meeting.

INTELLIGENCE.

PROGRESS OF THE SEAMEN'S CAUSE.

Owing to the fact, that seamen, in any given place, are but a little time in port, the reformation among them must be prosecuted in many different places consentaneously; while yet the result of such efforts will be so gradual, as to furnish few details which are of a very marked character. Such particulars as the following, however, will not fail to be read with interest. They were furnished for the Sailor's Magazine, by Rev. Mr. Leavitt, General Agent for the American Seamen's Friend Society:—

Visit to Washington.—I was the bearer of a respectful memorial to the Secretary of the Navy, signed by our respected President, the Hon. Smith Thompson, and a large number of the managers of the Am. Seamen's Friend Society. It recommended to the consideration of the department, *first*, an increase of the number of navy chaplains, so that every sloop of war should have chaplains, as well as larger vessels and navy yards: *Secondly*, a fuller specification of the duties of the chaplain: *Thirdly*, to make the emoluments of a chaplain afloat, equal to those which he enjoys on shore: *Fourthly*, the importance of holding out every inducement in the power of the nation, for seamen to renounce voluntarily the use of intoxicating liquor.

Spent the Sabbath at Baltimore. Very rainy. Preached at the mariner's church. Very few seamen in port, not enough to man the shipping. The diminution of American seamen is a very alarming consideration, as respects both the safety and moral character of our marine. Brother W. seems to enjoy much of the confidence of Christians of all denominations; spends a good deal of time in visting among seamen, and often receives letters from them full of affection and veneration. The church is a very beautiful building, standing very convenient to the shipping and the boarding-house at Fell's point. It is not yet paid for, but is a great blessing in the neighbourhood. The committee of the Bethel Union is composed of Christians of all denominations, who seem to labour together with great brotherly confidence and harmony. They are about to make inquiries into the state of their boarding houses; some of them are said to be quite decent and respectable; others are bad. The shipping interest has declined at Baltimore since the peace, but is now confidently expected to rise again.

At Washington, the honourable Secretary received our memorial in a very respectful manner, and promised to give all due consideration to the matters presented. His time was exceedingly occupied with the various cares incident to his station. Indeed, an office at Washington, especially during the session of Congress, must be any thing rather than a seat of flowers. It is difficult to see how men can *think*, and study, in the midst of such a bustle. As to the quiet enjoyment of *home*, is out of the question.

A favourable opportunity was presented of explaining the objects and plans of the society to our venerable President. He seemed much interested, highly approved of such objects, spoke freely of the importance of morality among seamen, was sensible of the evils resulting from their boarding-houses, alluded to the Malaga murder, expressed his desire to have the use of grog given up in the army, and his satisfaction at some facts which were detailed on this subject.

I found this last subject had been already brought to the consideration of Congress by Dr. Condict, of New-Jersey, a stanch temperance man. Several other members were quite interested in the subject. The chairman of the naval committee in the Senate, Gen. Hayne, is a very enlightened friend of the navy. He spoke of the reformation, by which none but religious ministers are appointed to chaplaincies, and agreed in the opinion, that sloops of war ought to have chaplains. He also promised to examine the subject of liquor rations, and to lay before the committee some statements on that subject, which were furnished in writing. The chairman of the military committee in the other house, to which Dr. Condict's resolution was referred, was also furnished with some documents, containing many important facts, connected with the progress of temperance, both in the navy and in the merchant service. He was also referred to the names of officers, sea captains, and ship-owners, in different parts of the country, who were able to authenticate these cases, and also to give additional information.

On the Sabbath, the obligations of the country to seamen were set forth in a sermon in Mr. Post's church. The President was there, Commodore Rogers, several members of Congress, and others interested in the welfare of seamen. In the evening the same subject was presented in Mr. Danforth's church. A very respectable gentleman said, in coming out, that he had formerly been very intemperate, but had been rescued by the grace of God. But his constitution was so completely broke down, that he was obliged to go a cruise in a ship of war. By the divine blessing, this confirmed both his health and his resolution, and he had been enabled to persevere in total abstinence for many years. It is a very interesting light, in which the sea-service is to be regarded, as a means of rescuing men from the snares of drunkenness.

One of the navy commissioners said that the idea of sailors giving up their grog is not perfectly new. For that in his last cruise, in *Old Ironsides*, several of his men renounced their liquor. He cordially hoped it would become universal. Almost all punishments in the navy grow out of strong drink.

On visiting the marine barracks, I was informed by the commandant, Col. Henderson, that a considerable number of the marines have recently become pious, and joined the baptist church. The venerable chaplain, Rev. Mr. Ryland, seemed interested in the welfare of seamen. His own charge, as far as seamen are concerned, is quite small.—The officers, marines and mechanics, attached to the navy yard, make up his congregation.

On my return, I had a naval officer for a fellow passenger. He bore his testimony to the moral improvement that had taken place in the navy, since he had been connected with it, particularly in regard to intemperance and profanity. He said there was hardly an officer of rank that could be called an intemperate man; and that swearing was discountenanced and almost discontinued.

On the whole, though there are many things that look dark, and many obstructions in the way of that moral and social improvement among seamen, which it is the object of the Seamen's Friend Society to promote, yet I came home disposed to thank God and take courage, believing that in this good cause every blow tells, and we *know* that our labour is not in vain in the Lord.

Great things have been done for seamen, both in this country and in foreign parts. The crews of many a vessel have become moral in their whole deportment; and in instances not a few, the voice of prayer and praise is borne along upon the bosom of the waters.

* * *

From the Columbian Star.

CHEROKEE INDIAN STATION.

Extract of a letter from Rev. Mr. Jones, baptist missionary, dated Valley-Towns, Jan. 19, 1830:—

The Lord is carrying on his work. Since my last, two more have been baptised, and another approved by the church; but was prevented by sickness, from attending at the time appointed to administer the ordinance.

Every meeting, some new cases of anxious inquirers occur; and from the general attention, which has been of late excited, we hope these indications are but the droppings before the shower.

Our brother Kaneeda, whom we now call John Wickliffe, was licenced last church-meeting, and he intends to devote himself to the work of proclaiming Jesus to dying sinners, all the time he can spare from the labour necessary to the support of his family. He is a man of good understanding and ardent piety, and possesses in a high degree the confidence of the people. His public exercises also are very acceptable. If his whole time could be secured to the mission, it would be an important acquisition, and we may humbly hope, under the blessing of God, would be productive of much good. He has purchased an improvement two miles from the station, and removed to it, for the express purpose of getting more intruction in the doctrines of the gospel.

On Sabbath last, we had an interesting day. Considerable concern was manifested by the audience, which was composed principally of full Cherokees. In the afternoon, brother John Tinson, and brother Wasadi, in exhortation, pressed on the attention of the people the urgent necessity of fleeing from the wrath to come, and taking refuge without delay, in the atoning blood of Jesus.—Perceiving several to be affected, I invited those who were anxious about their salvation to come forward. Some had not courage enough to do so, who nevertheless were under deep concern. Ten immediately presented themselves. Among them was an old woman about 80 years of age, who had come twelve miles, (a long journey for her), on purpose to know what this gospel meant. She had never heard preaching before this morning, but had heard her children talk much about it, and was determined to hear for herself. She believes the doctrine, and wishes more fully to be instructed, and is resolved to become a follower of the Son of God, and to go with her children to heaven. I trust the light of the sun of righteousness has dawned on her mind, in the evening of her day. She at once agreed to lay aside the incantations she had been in the habit of using, with the administration of medical herbs, and to address prayer to none but God, through the mediation of the Redeemer. Every heart seemed to be swelling, and every eye filling with the tear of joy, to witness the triumphs of sovereign grace.

* * *

From the Vermont Chronicle.

THE METHODISTS.

Our readers are aware that there is a secession from the methodist episcopal church in this country, and that the seceding party are denominated reformers. The following, from the Southern Religious Telegraph, by a Reformer, shows the points of difference:—

1st. Reformers contend that every society shall have the privilege of trying, and expelling, and receiving its members.

Anti-Reformers contend that the travelling preacher shall appoint the committee to try accused members, and that the travelling preacher shall receive members into society.

2d. Reformers contend that every class shall have the privilege of appointing its leader, and of removing him from office, and that every society shall choose its own steward.

Anti-Reformers contend that the travelling preacher shall appoint and remove the leader, and that the travelling preacher shall *nominate* the stewards.

3d. Reformers contend that every society shall *own* and *control* the church property created by contributions from among themselves, and that the society for this purpose shall *nominate* and appoint, or remove at will, its own trustees.

Anti-Reformers contend that the travelling preacher shall nominate trustees, and that the church property shall be held by trustees thus appointed, subject to the entire control of bishops and such travelling preachers as they may appoint.

4th. Reformers contend that all ministers and lay members shall have the privilege of being represented in all such conferences, as claim authority to make rules and regulations for the government of the church.

Anti-Reformers contend that the right to make rules and regulations for, and to govern and control the methodist episcopal church, belongs exclusively to the travelling preachers, and that they know no such rights, and recognise no such privileges on the part of the local preachers or lay members. They insist that power to *make laws*, that power to *execute laws*, and to sit as *judges*, belong, and ought to belong alone to the travelling preachers!!!!

5th. Reformers contend that the bishops of the methodist episcopal church, ought not to be invested for life with the vast powers with which they are clothed.

Anti-Reformers contend that they ought to be elected for life and have all the power now in their hands.

This is a brief summary (as far as I understand the subject) of the difference between Reformers and Anti-Reformers. The Reformers continue firmly attached to class meetings, love feasts, an itinerant plan of operation, and of the doctrines of the methodist episcopal church.

"A REFORMER."

* * *

BURMAN MISSION.

Letters from Mr. Judson, which bring down the dates of this mission to the last of June, mention a few scattered cases of conversion and baptism at the several stations; and the ordination of the native Moung Ing, as pastor of the infant church at Amherst. Cases of violent opposition had occurred, and the ill-will of many was manifest; but in some places opposition is beginning to subside. Among the numbers baptised were those who came forward in spite of circumstances that were truly perilous. Of three of these Mr. J. says—

"The first is the wife of Moung San-loon, 2d: but her elder brother, and her priest, and acquaintance, are all alive on the occasion.—The husbands of the other two are both opposers, and threaten their wives with every thing bad if they enter the new religion. They expect to suffer as soon as their husbands hear of the deeds of this day. We feel most for Mah Kyan, who has a child at her breast, an only child; and her husband has declared, that he will not only turn her off, but take the child away from her, and provide it another nurse. After they were baptised, they said their minds were very happy; come life, come death, they were disciples of the Lord Jesus Christ for life and forever."

The American Baptist Magazine adds, that an addition of three missionaries, with perhaps a printer and some others, is about to be made to this mission.

* * *

Suttees in India—The Governor General of India, Lord William Bentinck, has ventured to issue his proclamation against the burning of Hindoo widows; and it is said the prohibition, when read at Benares to the Bramins, was well received by them, and after hearing it, they exclaimed, "Have government now arisen from sleep? They ought to have prevented this practice years ago." It astonished me, (says Mr. Smith the missionary), to hear such expressions from Hindoos.—*Baptist Register.*

Mrs. Rowe.—We learn from the Col. Star, that this lady, who went out to India with Mr. and Mrs. Hough, and there married Mr. Rowe, an English baptist missionary, has returned back to Philadelphia, a widowed mother, with a family of orphans, and has commenced a school in that city. She was for many years a faithful missionary in India, and we hope she may be prospered in her present employment with ample patronage.—*ib.*

Third Presbyterian Church, Cincinnati.—This church, which is pleasantly situated on Second street, and has been built and finished with great rapidity, is now open for public worship, and the regular administration of the sacred ordinances of the gospel. Rev. James Gallaher has received a unanimous call to become its pastor, and has accepted of the invitation. Mr. Gallaher is now in the city, and will probably remain here most of the time till his installation. This is the second presbyterian church which has grown out of the late glorious revival of religion with which this city was blessed a few months ago. There now are some pleasing indications that God is again about to pour out his Spirit and revive his work, though we do not say that there is any thing like a general revival. A "sound of going on the tops of the mulberry trees," however, is heard, and if Christians are ready to go forth with their lamps trimmed and burning, we have no doubt God will meet them with his blessing. This is not a time for rejoicing. Christians must sow in tears, if they would reap in joy; must go forth weeping, when they bear precious seed, if they hope to be permitted "to shout the harvest home." Repentance must begin in the church; its members must humble themselves, and its ministers must "weep between the porch and the altar." "Beaten oil must be brought into the sanctuary;" and deep, humble, fervent prayer must ascend, if a genuine revival of religion is to be expected.—*Chris. Herald.*

American Episcopal Press.—Religious papers devoted to the interests of our church, says the Hartford Episcopal Watchman, are published weekly in Philadelphia, Auburn, N. Y. and Hartford. Monthly publications of the same character are issued at Charleston, S. C. Philadelphia, New-York, (two), and Middlebury, Vt. (suspended for the present.) In addition to these, there is a semi-monthly magazine in New-York, and a monthly paper on the eve of publication at Nashville, Tenn. The most important establishment, however, is "The Protestant Episcopal Press," in the city of New-York, which is employed in printing Sunday school books, tracts, and the periodicals of our General Sunday School Union, and will this spring commence the re-publication of the standard works of the best English divines, the general circulation of which in this country, will be of invaluable benefit to our church.

Caution.—The Piscataqua (N. H.) association of ministers caution the public against Mr. Roswell Messenger, formerly settled in the ministry, in York, Me. He was unanimously dismissed by a mutual council in 1813, and pronounced "disqualified for the christian ministry." The association state, "that Mr. Messenger has not been in ministerial or christian standing with this association since his dismission in 1813; and that we have no evidence of any improvement in his character."—*N. H. Observer.*

The schooner Washington's Barge, Capt. Wing, which sailed from Norfolk in August, for Liberia, via St. Augustine and Amelia-Island, having on board Mr. Meckling, agent of the Colonisation Society, and 100 captured Africans, arrived at Barbadoes, on the 27th of December, having been 83 days at sea. She experienced such tremendous gales on the coast of Africa, and sustained so much damage, as to compel her to make the first port. The agent chartered another vessel at Barbadoes, to carry the passengers to Africa, which sailed in January.

Rev. Charles A. Boardman was dismissed from his pastoral charge over the church and society in New-Preston, by the south consociation of Litchfield county, on the 9th inst. It is understood that he has received a call to take the pastoral charge of the third congregational church and society in New-Haven.—*Litchfield Enquirer.*

The reformed Dutch church of New-Brunswick, N. J. have unanimously elected Rev. Jacob J. Janeway, D. D. to be their pastor.—Dr. Ely says, if Dr. J. accepts this call he will return to his mother church, which has loaned one of her true sons to the Presbyterians, from his youth to the present time, about 30 years.

Rev. John D. Matthews, of Shepardstown, Va. has signified the acceptance of his appointment as professor of theology in the theological seminary, which is connected with the Hanover academy, Indiana.

The church and congregation in Rutgers-st, New-York, have given a call to their former pastor, Rev. Dr. M'Clelland, professor in Rutgers college, New-Brunswick.

The Bible Society of Portage county, Ohio, have resolved to aid the American Bible Society by a donation of at least $500, to be appropriated in supplying the destitute families in Ohio.

The Rensselaer county Bible Society, a few days ago, remitted above $1000 to the Parent Society, and pledged $2000 in the course of the current year. They gave $1000, also, last spring.

Receipts by the treasurer of the Am. Home Missionary Society, in the month ending with Feb. 15th, $1,407 80. By the agent of the same Society in the western part of the state of New-York, previous to Jan. 14, $489 69. By the treasurer of the Am. Tract Society, Boston, in the month ending Feb. 10—Donations, $108 45; for tracts sold, $367 80; total, $476 25. Am. Tract Society, New-York, in the month ending Feb. 15—Donations, $643 47; for tracts sold, $2,987 91; total, $3,591 38.

Point-Levi church, opposite Quebec, was consumed, with all its contents, on the night of the 15th ult.; supposed to be the work of an incendiary.

REVIVALS.

Fifteen persons were added to the second presbyterian church of this village, last Sabbath week, on profession of their faith; and on the same day, seven were added to the baptist church, under the pastoral care of Rev. Mr. Hague. These are a few of the scattered fruits that have appeared in this village the winter past. The Lord has been evidently present in several of the congregations; and yet there has been nothing like the appearance of a general revival. Every week, for some months past, has borne testimony that the Lord, by his Spirit, has been ready to pour out a blessing upon us; but alas, Christians have not been ready to receive it. "A little more sleep, a little more slumber, a little more folding of the hands to sleep."

What we have said of this village, is applicable to several places around us; and if we mistake not, there are at this moment immeasurable responsibilities resting upon Christians, individually as well as collectively, in this whole country. Brethren, let us think of this, and be up and doing while the day lasts.

Hartwick, Otsego Co.—A clerical friend informs us, that a powerful work has been in progress in the presbyterian congregation at this place, since about the first of January. The number of hopeful subjects, he supposes, may at present amount to sixty. Thirty of these have been received into communion. The congregation is at present under the care of Rev. Mr. Wilcox.

The good work in Rome, in Floyd, and at York Mills, has become interesting—particularly so. At Western its progress is still onward.

Owasco, Cayuga Co.—We mentioned some time ago, the existence of a powerful revival at this place. A recent number of the Journal gives more of the particulars of the work. The state of religion in that church had been very low; and for thirteen years previous, nothing like a revival of religion had appeared. "There was a number of professors in the church; and in the judgment of charity, some real Christians; but as to close walking with God, there was little of it. There were, however, a few who mourned for the desolations of Zion, and were tremblingly alive to the lamentable state of the church and society." The pastor had many yearnings of soul over the youth who were growing up in impenitence. In the autumn of 1828, a meeting was called, to inquire into the feelings of the church in reference to a revival. Much unanimity prevailed. No root of bitterness existed. The members were at peace with each other. Some feeling was manifested; and the occasion was succeeded by a season of fasting and prayer, which appeared to be blessed as the precursor of better times. One of the Auburn students, during the vacation at the seminary, assisted the pastor. The society was districted, and the brethren visited from house to house. This brought the people to the little meetings, till the places were too straight for them. "On some evenings they took out the sashes of the windows, to give an opportunity for people to hear." Feeling became apparent; conviction ensued; conversion followed in many instances; and the work thus increasing, soon became powerful. The work, though short, was precious in its character. Within three months, seventy-eight, were added to the church. During the spring and summer following, fifteen were added, making the number in all, ninety-three. About ten or twelve others give evidence of having passed from death to life. Scattered cases of conversion had been witnessed till recently. At the time of writing, there had been some new cases of conversion; and it was hoped that the work had received "a new impulse." The denomination is that of Dutch reformed.

Barnstable Co. Mass.—Extract of a letter to the editor of the Christian Watchman, dated Hyannis, March 17th, 1830:—

Dear Sir—For three or four months past, a work of grace has been progressing here, which is both pleasant and powerful. It is for the most part, unattended with those irregularities, which sometimes mark the course of a revival; and there is, too, a remarkable union among Christians of different denominations. The number of the converted in the whole town, is perhaps over 200. The revival commenced among the children, and called forth ridicule. It reached the young, and ridicule paused, to observe its progress. It then reached the middle aged; and parents mingled their tears with their children's, or both rejoiced together. Ridicule now became opposition, and burst upon the reformation, with an impotency as feeble as the rushing of the waves against the rock of Gibraltar. Grace too reached the aged, and age lost half its infirmities. The old man, liberated at the eleventh hour, shows in himself, the transforming influence of religion. Its progress has resembled the large, and solemn, and fruitful cloud, which begins to dispense its waters in the valley, passes steadily along, until it has enriched the sides and top of the mountain.

A wonderful change has taken place. Some, who were once reckless in their youthful follies, love now the sober language of prayer. Others, who pronounced awful blasphemies, now speak the praises of a forgiving God. He, who once handled fearlessly the intoxicating cup, now drinks only water; and instead of giving liquid poison to his friends, in token of good fellowship, he offers to them the "cup of blessing," flowing with water from the wells of salvation. "Last year," says the report of the Barnstable Temperance Society, "there were 24 retailers in this town, now not one." Men, here, have broken their idols, in the form of rum jugs, and not even the moles and bats will abide the fragments. The amiable man and the mere moralist has dispossessed himself of all reliance upon his sainted virtues, and stands clad in Christ's righteousness. The poor man has acquired durable riches, and the rich has the blessing of God added to his abundance. The unlettered have become wise unto salvation, and the learned have found that "the fear of the Lord is the beginning of wisdom." Universalists, skeptics, and theoretic Christians, have repented, and had their sins blotted out, in this time of refreshing. Some of all these characters have merged into the one distinctive character, penitent and pardoned sinners.

Some of the instances of regeneration and conversion are so prominent as to deserve notice. There were two sea captains, men of matured minds, Universalists, and of couse opposed to this work of grace, concerning whom both the friends and enemies of religion had said, that if *they* should be converted, it would be powerful evidence that this revival was from God. The Lord directed them to where the gospel was dispensed. The truth sunk deep into their recollection. The next day they went in pursuit of wild fowl, and, in the woods, saw an old Christian, with whom they had some conversation. They left him. Their eyes opened, and they saw their dangerous situation, and like Saul, fell to the ground. Being assisted, they went into the nearest house in deep distress, and found no peace till they found it in believing in Jesus. A sea captain, bound from New-York to Boston, stopt at this port, on account of head winds. He was then thoughtless; but during his short and uncertain stay, God was pleased to "create in him a clean heart, and to renew a right spirit within him."

Some families have six, some five, lately "born again." The field of labour is great, but the labourers are few.

Vermont.—We hear reports of revivals in Pittsfield, in Middlebury, and in Brattleboro', and some other towns in Windham county.—We believe, that if it were now the practice, as it once was, to give a long account of every revival, soon after its commencement, and another some months afterwards, they would appear to be numerous. They seem to be multiplying in other states.—*Vt. Chron.*

Ravenna, Portage Co. Ohio.—By an extract of a letter from Rev. A. Nash, published in the Home Missionary, it appears, that "the little church at this place is much quickened." It has revived its covenant, spent a solemn season of fasting and prayer, and received a small accession of members.

Commencement of Modern Revivals.—About a year ago, the editors of the methodist Christian Advocate claimed, "that at the time the Wesleys and Whitefield came out from their beloved retirements, the whole christian world was asleep and fast verging towards infidelity." They claimed also that the beginning of those revivals with which the world is now favoured, was in the labours of these men. We showed at the time that this was not true. They make similar assertions in their last paper:—

"This, indeed, was the commencement of those great revivals of religion which are now spreading over the four quarters of the globe. Bible, missionary, tract, and sunday school societies, have followed in their train, and are now gloriously contributing to bring about the consummation so devoutly wished, when the "knowledge of the Lord shall cover the earth, as the waters cover the great deep."

"That other denominations have been and are now contributing to advance this glorious work, forms no valid objection against our position. That they are doing so, we joyfully grant; and that they may increase tenfold in all holiness and usefulness, we ardently pray. But what we contend for is, that Wesley was the main instrument in *beginning* this work; and that it continued its hallowed influence throughout the whole of his long and eventful ministry; and that the impetus it received by the divine blesssing on his efforts, gave motion and activity to others."

It is not true that modern revivals began with Wesley. New-England has been the seat of revivals from its first settlement.—*Con. Obs.*

SABBATH SCHOOL DEPARTMENT.

Communicated by the Corresponding Secretary of the Western Sunday School Union.

NEW PUBLICATION.

"A Pocket Dictionary of the Holy Bible; containing a historical and geographical account of the persons and places mentioned in the Old and New Testaments; and also a description of other objects, natural, artificial, civil, religious, and military, together with a copious reference to texts of scripture under each important word. Prepared for the American Sunday School Union, and adapted to general use. By Archibald Alexander, D.D. professor of didactic and polemic theology in the theological seminary at Princeton, New-Jersey." 24mo. pp. 546.

This work is just received. We have had time to give it only a superficial examination, but feel confident, from the character of the author, and from the general appearance of the work, that it will be an invaluable addition to the library of Sabbath school teachers.

The Sunday School Teacher's Magazine, for April, has arrived.

Sunday School Jubilee.—Montgomery, the poet, who is known as the ardent friend of Sunday schools, suggests the expediency of commemorating the establishment of Sunday schools in the year 1831; fifty years from the supposed time of their first organisation. He thinks it might be the means of extraordinary and happy excitement to the public mind in favour of these institutions.—*S. S. Magazine.*

Chief Justice Marshall's Opinion.—Extract of a letter received from chief justice Marshall, accepting the office of Vice-President of the American Sunday School Union, made vacant by the death of Judge Washington:—

"No man estimates more highly than I do, the real worth of your society, or the intrinsic value of the objects it pursues. I am much, very much gratified at the success which has thus far attended its philanthropic, meritorious, and well-directed labours. I hope and believe, that the future will not form a contrast with the past.

"With the truest wishes for the prosperity of the institution," &c. &c.—*ib.*

Sunday Schools against Intemperance.—One of the correspondents of the Am. Sunday School Magazine writes, that intemperance is much in the way of Sunday schools. We are happy to furnish him with an instance in which Sunday schools are in the way of intemperance:—

Cincinnati, Feb. 16, 1830.

A school was opened last fall directly over a *grocery*, from which grocery the neighbourhood had long been in the habit of furnishing themselves, on the Sabbath, with ardent spirits. The first Sabbath of the school, the store was kept open as usual; but the keeper of it, hearing the singing, &c. was induced to go up into the school, to see what these things meant. He was evidently affected with what he witnessed, and on the next Sabbath, the store was shut.—The neighbours, however, came as usual, literally besieging the house, for their accustomed Sunday drink. The storekeeper, who had taken his seat again in the Sunday school, uniformly sent down word to his customers, "I can sell no more liquor on Sunday." Here we think, is happily illustrated the effects of the Sunday school system, in aiding the operations of kindred institutions for the promotion of temperance and the observance of the Sabbath.—*ib.*

Maxim.—The benefits of our Sunday schools can be increased only by increasing the number, intelligence and piety, of Sabbath school *teachers.*

WESTERN RECORDER.

UTICA: APRIL 13, 1830.

Mr. Johnson's Report.—We presented a short time since, Mr. McCreery's report in the House of Representatives, on the subject of Sabbath mails, as embracing, in general, the views entertained by the memorialists; and though Col. Johnson's report was that of the majority of the committee, we could not make up our mind at that time to place so gross a document as his before our readers. We had reason to suppose that the subject would soon be brought into discussion, and felt assured, that in that case, such misrepresentations as the report contains would not finally be sanctioned by Congress. But it seems we were mistaken. The subject is permitted to sleep in Congress, while the report is sent abroad over the whole length and breadth of the land, as if it embraced the wisdom of the nation. Every infidel press in the country is aiding its circulation; and village printers—some of them pretty near home—are sending it, in the pamphlet and handbill form, into every niche, and corner, and sink, and sewer of the land. Under such circumstances, it is not surprising that a document, so inconsiderable of itself, should be found to acquire fictitious consequence; and since one of our correspondents paid his respects to it last week, and another has grappled with it to-day, we have thought proper to lay it before our readers entire, that its unprincipled absurdities may be distinctly seen. Our readers will do well to preserve it for future referference; for it is obvious to see, that no single article, of two or three columns, can serve to expose one half of the misrepresentations it contains.

"*This Witness is true.*"—In a recent debate in the Massachusetts legislature, relative to the incorporation of the American Temperance Society, one of the members, himself a "*liberal,*" remarked as follows:—

"I lament, sir, the *illiberal* spirit manifested by my liberal friends in this house. They talk of the danger of an hierarchy, of the union of church and state, as if such a thing is to be feared in this age, in our country, under our institutions! My observation teaches me, that the class denominated orthodox are so zealously engaged in the cause of a kingdom not of this world, that they culpably neglect their duty in secular things, and are generally outvoted and outwitted by their crafty untiring opponents. It is not a question with them, whether the governor, judge, senator or representative be orthodox or liberal, though they have often suffered in consequence. I can point out many gentlemen in this house, who represent orthodox communities, although opposed to them in religious sentiment; among them some of the "burning and shining lights" of the house."

We give the following as we find it. Probably it is something different from the reiteration of a former report:—

"*Palestine.*—The Nuremburg Correspondent affirms, that proposals for the cession of Palestine have already been made to the Porte; that the English ambassador has undertaken the negotiation in the name of the Jewish house of Rothschild; and that the Ottoman ministry is not indisposed to enter into an arrangement."

Inquisition.—The inquisition is in existence, it seems, wherever the Catholics are found.—Witness the following recent acknowledgment of the Boston "JESUIT:"—

"The inquisition is, in its very nature, good, mild, and preservative. It is the universal, indelible character of every ecclesiastical institution. You see it at Rome, and you can see it *wherever* the *true church* has *power.*"

As to the *goodness* or *mildness* of the *nature* of this tribunal, let history bear witness. Certainly it is *arbitrary* in its nature, and may be made any thing that the civil power will admit of. Its fundamental principles are always the same, whether we see it at Rome, or at Goa, or in our own country.

Bible Classes.—The following testimony in favour of bible classes, appears in the Home Missionary for the last month, as furnished by Rev. S. W. Rose, of Burlington, Ohio:—

"The bible class presents unquestionably the best opportunity for close preaching, and powerful appeals to the conscience, that the minister of the gospel ever has. One year ago there were but three members in three of my classes who did not give evidence of piety. This was at the close of a refreshing season of revival, in which bible class instruction had been signally blessed."

Do Christians, and christian ministers, generally appreciate the full importance of bible classes? Do they accompany them with that species of "close preaching," which, in connection with fervent prayer, is calculated to draw down the blessing? These are solemn inquiries.

Prompt Attention to little Things.—There is much good sense in the following remark of the editor of the Philadelphia Recorder:—

"Self-interest, not less than the purest benevolence, would lead us to reiterate, until it never should be forgotten, the important truth, that there is great virtue in prompt attention to little things. For want of this, more than from any other cause, our religious periodicals languish. No effort, in itself so trivial, and indeed so just and proper, would go farther towards helping the *good cause,* than a general effort to extend the circulation of religious publications, and promptly to pay all dues upon them."

Ordained by the Presbytery of Chenango, Sept. 10th, 1829, Mr. *Isaac F. Adams*, and Mr. *William A. Stratton*, as evangelists, the former with a view of going to the south, and the latter to go to Ohio.

By the same Presbytery, on the 24th of February last, Rev. *Horace P. Bogue*, was installed pastor of the church and congregation in Norwich. Sermon by Rev. Peter Lockwood.—Charge to the pastor by E. D. Wells, and to the people by Rev. John B. Hoyt.

Town Memorials.—What has become of the town memorials in this vicinity, on behalf of the Indians? Have *all* of them been forwarded to Washington? There is not a minute's time to be lost.

"*Something Rare.*"—The Christian Watchman mentions, under this head, having seen, in these temperance times, a man dead drunk, lying on the side-walk in Boston. Had he been in Utica, the other day, he might have seen a *pair* of such rarities—one in Genesee street—the other in Washington.

Sabbath in New-York.—The Journal of Commerce states, that something like one thousand shops, of different kinds, are opened in New-York on Sunday.

We should like to know what number are opened in Utica. What if the inquiry were to be made?

For the Western Recorder.

MR. HASTINGS—Suffer me to inquire, whether in the revised statute of this state respecting the solemnisation of marriage, the officiating clergyman, as well as the officiating magistrate, ought not to be empowered to administer the necessary oath, when one or both of the parties are not personally known to him?

A full answer to the above may be usefully inserted in your valuable paper. F.

Answer.—For ourselves we think they ought to be invested with the right in question; but the Legislature alone can give it to them; and a bill for this purpose is now before that body.

POLITICAL.

CONGRESS.

The proceedings of Congress continue uninteresting. Neither the subject of the Sunday mails, or the Indian question, had been taken up, at the date of our last accounts from Washington.

In the Senate, Mr. White, from the committee on Indian affairs, to which was referred the several memorials in relation to the removal of the Indians beyond the Mississippi, has made a report, accompanied by a resolution, that the committee be discharged from the further consideration of the subject.

In the House of Representatives, the resolution offered by Mr. McDuffie, to reduce the pay of members to $2, when the session should have continued a certain number of days, after being debated from day to day about a week, has been rejected, by a vote of 122 to 61.

The judiciary committee of the House have reported against the petition of Martha Bradstreet, for the impeachment of Judge Conklin, of the northern district of New-York.

NEW-YORK LEGISLATURE.

Monday, April 5.—In Senate, Mr. Maynard, from the committee to whom was referred the memorial of the American Colonisation Society, reported the following resolutions, which lie on the table:—

Resolved, That the Senate applaud the motives and approve the objects of the American Colonisation Society, and have full confidence in the fidelity, discretion and ability of its executive officers.

Resolved, That as the said Society purposes to remove or mitigate existing evils, and prevent or diminish apprehended dangers, it deserves the confidence and encouragement of the American people.

Resolved, That the Senate commend the said Society to the consideration and patronage of the citizens of this state.

Resolved, That these resolutions be transmitted to the honourable the Assembly, for their consideration.

Bills from the Assembly, to incorporate the bank at Poughkeepsie, Catskill, and Cooperstown, and the Butchers' and Drovers' bank, in New-York, passed the committee of the whole.

Bills from the Assembly, to relieve the banks whose charters were renewed at the last session, from certain provisions of the revised statutes, also passed the committee of the whole. [They have since passed the Senate.]

In Assembly, the vote rejecting the Oswego bank bill was reconsidered.

The bill to incorporate the Waterville bank, was read the third time, and lost, ayes 21, noes 70. This is the first bank bill, which has had a majority against it, the present session.

The committee of the whole took up the bill for the construction of the Chenango canal.

Mr. Mack stated that the chairman of the canal committee, he understood, with another gentleman, also absent, wished to address the house, and he therefore moved to rise and report. His motion was lost.

The question was then taken on the bill, and it was *passed*, ayes 40, noes 32.

The committee rose, and a motion was made to lay their report on the table, when there were ayes 40, noes 40, and the Speaker gave the casting vote in the affirmative.

The house went into committee of the whole, on the bill to erect monuments to the memory of Gen. Herkimer, Gen. Woodhull, and Capt. Lawrence, and to give a sword to Col. Leavenworth.

Mr. Van Ness moved to strike out the whole bill, and insert a section in place of it, for a monument to Lawrence. He observed that this bill owed its origin to a petition from New-York, for a monument to Lawrence, and he wished the question to be taken on it, as it was first presented. Congress had passed a resolution requesting this state to erect a monument to Herkimer.

His motion was opposed by Messrs. Lush and Savage; but before the question was taken, the committee rose, and were *refused* leave to sit again, 46 to 36. In effect, therefore, the bill was rejected.

Tuesday, April 6.—In Senate, Mr. Mayaard called for the consideration of the resolution submitted by him a few days since, requesting our representatives in Congress to endeavour to obtain the passage of a law, making an appropriation, in obedience to a resolution of 1777, for the erection of a monument to Gen. Herkimer. The resolution was opposed by Messrs. Beardsley, Tracy, Throop, and Sherman; and supported by Messrs. Maynard and Benton; and lost, ayes, 13, noes 14.

The bill from the Assembly, to incorporate the Mechanics' bank, at Buffalo, was read the third time, and lost, ayes 20; two less than the constitutional majority.

The bill from the Assembly, to incorporate the Livingston county bank, was read the third time and passed, ayes 22. [This is the third bank which has passed both houses.]

In Assembly, a bill was reported by Mr. Mack, to regulate the practice of botanic physicians; to be licensed by the state or county medical society, on their producing a certificate from a professor of botany, that they are well acquainted with that science.

Mr. Bogert moved a call of the house, which was ordered. Eighteen members were absent, all of whom had leave of absence, except six.

The Speaker then ordered the chamber to be cleared of all who were not members; and the sergeant-at-arms was dispatched with a warrant to bring to the bar those who were absent without leave. Some of them were found and bro't in, when they made their excuses. The doors were then opened.

The bill to incorporate the Ulster county bank, was read the third time, and lost, having 13 less than a constitutional majority.

The question came up on agreeing with the report of the committee of the whole yesterday, in favour of the bill to make the Chenango canal. Mr. Mann spoke for nearly two hours against it; but did not finish his remarks.

Wednesday, April 7.—In Senate, the final question was taken on the Otsego county bank, and it passed, ayes 24, noes 5. [The fourth bank which has passed both houses.]

The final question was also taken on the Mechanics' and Farmers' bank at Catskill, and the Oneida county bank, and they were both rejected; the former having 19, and the latter 18 votes; 22 being required, in the Senate, on a two-thirds bill.

In Assembly, a resolution passed, to hold afternoon sessions to commence at 4 o'clock.

The question again came up, on agreeing with the committee of the whole on the Chenango canal bill. Mr. Mann finished his remarks, and Mr. Granger replied. After Mr. G. had concluded, the house adjourned.

Thursday, April 8.—In Senate, Mr. Maynard moved to lay the general orders on the table, for the purpose of going into committee of the whole on the bill usually called the *lien law.* Mr. M. intimated, that if the subject should be considered, he would propose an amendment to the bill, to limit its duration to three years, which would probably make it less objectionable to its opponents. The applicants for this law are numerous and highly respectable, residing as well in New-York, as in other parts of the state; and to them the subject was one of importance. There was no prospect that it could be reached upon the general orders during the present session, and he hoped the motion would prevail.

The motion was opposed by Messrs. Benton, Allen, Throop, and Beardsley, and lost.

In Assembly, that part of the proceedings of Tuesday, relating to the call of the house, was directed to be stricken from the journal.

The House refused to reconsider the vote, rejecting the Madison county bank.

Mr. M'Dowell called up the resolution of Mr. Mann, to suspend all operations on the Chemung canal.

Mr. Mann thought we ought to dispose of one great subject before we took up another. Let the Chenango canal be decided first. He moved that the resolution be laid on the table.

Messrs. M'Dowell and Dickinson opposed the motion, and it was lost, ayes 37, noes 51.

Mr. Mann said the state of his health would not permit him to give his views of this subject, at the necessary length, and he would therefore withdraw his resolution. The resolution was accordingly withdrawn.

Mr. Bradish then offered a resolution instructing the clerk to return to the canal commissioners all the documents accompanying their report on the Chemung canal; to the end that they might proceed in the construction thereof, in pursuance of the act of 1829.

Mr. Mann moved to strike out all the resolution after the semi colon. He said there was no necessity for those words, inasmuch as the commissioners were directed by statute, to make that canal. This motion was lost, 47 to 45.

After a long debate, in which Mr. Mann spoke of the *third house*, and of their exertions in favour of this canal, the above vote was reconsidered, 69 to 41, and the motion to strike out being again put, it prevailed.

The resolution, which, as amended, merely directs the return of the papers, then passed.

Mr. Mann gave notice of a bill *to repeal the act to make the Chemung canal.* He also laid on the table a joint resolution, for the canal commissioners to suspend operations under that act, till the further direction of the legislature.

The Oswego bank was again rejected, ayes 30—six less than the constitutional majority: and the Montgomery county bank bill passed, ayes 83.

In the afternoon session, the bills to incorporate the Mechanics' and Traders' bank, in New-York, and the Onondaga county bank, at Syracuse, passed the House, and the Westchester bank was rejected.

Friday, April 9.—In Senate, Mr. Martin laid on the table a preamble and resolutions, suggesting, in consequence of the embarrassments which at present exist among the agricultural and other producing classes, that a loan be made to the citizens of this state from the school and literature funds, at an interest not exceeding six per cent; the question to be first submitted to the boards of supervisors of the respective counties, whether or not in their judgment the interests of their constituents will be promoted by the making of such loan; and if so, what amount will be required, to render it desirable. And if a considerable number of the counties decide affirmatively, that the comptroller be directed to prepare a scheme of finance accordingly, to be presented to the legislature at their next session.

The resolutions offered by Mr. Maynard, on Monday, in relation to the American Colonisation Society, were called up and passed.

In Assembly, Mr. Dickinson called up the resolution offered yesterday, by Mr. Mann, to suspend operations on the Chemung canal.

M. Mann moved that it lie on the table. He did not wish others to nurse his resolutions; he desired it to lie till he saw fit to call it up. He did not like this mingling of great questions, the Chenango and Chemung; let us have one thing at a time.

Mr. Mack spoke in favour of the motion, and Messrs. Granger and Dickinson against it.

The motion was lost, 55 to 54. The question was then taken on the resolution, and it was *lost*, ayes 35, noes 70. So the house resolved that they will *not* suspend the construction of the Chemung canal.

The Speaker then announced the third reading of bills, and stated that *sixty* were ready.

Mr. Vanderpoel moved that they be laid on the table, with the view of taking up the Chenango canal subject. The motion prevailed, 51 to 44.

The report of the committee of the whole on the Chenango canal bill was resumed, with the resolution to postpone its consideration indefinitely. Messrs. Robinson and J. Dickson opposed the resolution; when the question was taken on the resolution, and it passed, ayes 61, noes 51. So the house determined to postpone the consideration of the report of the committee of the whole, and the bill is, therefore, virtually *rejected.*

FOREIGN.

An arrival at Boston has brought London papers to the 22d February.

The Boston Daily Advertiser publishes the following extract of a letter from London, on the subject of the West-India negociation. "It comes," says that paper, "from a gentleman who has the best sources of information upon the subject:"—

Extract of a letter from London, dated 15th February—"I think there is not much prospect of the intercourse between the United States and the British and West-India islands being renewed."

Respecting the sovereignty of Greece, the official paper, the Courier, thus speaks:—

"As much contrariety of opinion as to the future destiny of Greece continues to prevail, we think it proper to state, as a fact within our own knowledge, that the arrangements on that subject are definitely completed and ratified. The supreme power is to be vested in the hands of Prince Leopold, with the title, we believe, of sovereign prince."

There was an active demand for *Greek stock*, respecting which, it is said, "some very extravagant notions are afloat, connected with the nomination of Prince Leopold, as sovereign of Greece."

In the House of Commons, on the 22d February, Mr. O'Connell asked whether his majesty's government were aware of a law made by the state of Georgia, allowing all vessels to come into their ports, except those navigated by free men of colour, being British subjects, and that the British subject, not perfectly white, was excluded as a pestilent object. Mr. Peel said that within a few days information of the act alluded to had been received, and that the subject was under consideration. A reference had been made to the King's advocate, to know whether the passing of such an act, not for the purposes of quarantine, but to prevent intercourse between English free and American unfree people of colour, was not a violation of treaties. Mr. Peel said he was unable to communicate the decision of the government.

On the 23d, a meeting of mechanics and traders of the city of London was held in London, the Lord Mayor presiding, to take into consideration the propriety of petitioning for a parliamentary enquiry into the causes of the distress of the community. Resolutions were adopted ascribing the pressure complained of to oppressive taxation, the alteration in the currency, and the principles of free trade. Two resolutions of Mr. Hunt were added, attributing the origin of the distress to the expenses of the American and French wars, and stating that there could not be much hopes of relief, till there should be a real, effectual and radical reform in Parliament."

The London Court Journal, of Feb. 21, says—"Intelligence has been received by government of new preparations in Spain for the invasion of Mexico; and we understand that our ambassador at Madrid has received instructions to protest against such a step."

The opening of the free port of Venice took place on the first of February, amidst great rejoicings. The stores were decorated with flags, the street crowded with people, and the waters thronged with barks loaded with merchandise from all the canals. In the evening the city was illuminated, and the next day day a religious ceremony took place in honour of the event.

Later News.—Several arrivals at New-York, on Wednesday and Thursday last, have brought Paris papers to the 3d, and London papers to the 4th of March.

France.—On the 2d of March, the session of the French Parliament was opened at the Louvre, by a speech from the King. After alluding to the conclusion of the war in the east, his majesty thus speaks of Greece:—"Under the protection of the powers who signed the treaty of the 6th of July, independent Greece will arise from her ruins. The choice of the prince called to reign over her, sufficiently demonstrates the disinterested and pacific views of the sovereigns."

The Havre Journal remarks upon the speech with some severity, calling it a "common place of ministerial phraseology." It gathers from it, however, that Prince Leopold will reign over Greece with the consent of France; that Don Miguel will be acknowledged as the legitimate sovereign of Portugal; and that Algiers may be attacked, the royal word being now given. As to the claims of the United States for spoliations, it has not, observes that paper, been made the subject of a single paragraph, although the language of the President's message was sufficiently significant to make it the duty of the ministry to give it their attention. The journal then complains that nothing is said of the internal policy of the nation, of industry, agriculture and commerce, &c.

One of the more respectable papers, the Gazette de France, adverting to the nomination of Prince Leopold, states, in contradiction to the opposition journals, that the three allied powers were unanimous in their choice, and that Russia was as desirous of it as England.

The London papers mention the arrival of Prince Leopold in London, on the 25th February, from his residence at Claremont; and state that he has accepted the sovereignty of Greece, and that he will shortly depart for that country. The ambassadors of the allied powers at Constantinople, are actively engaged in adjusting the affairs of Greece with the Turkish government. Greek vessels are already allowed to carry goods to Constantinople, after taking the precaution of hoisting the flag of one of the allied powers.

The Liverpool Times, of March 2d, says that an unusual amount of goods had been shipped within the few last days, and that the general appearance of trade was very encouraging.—Besides important transactions in cotton, there was a brisk demand for wool and woollens.

The general distress is fearfully increasing in Ireland. In Dublin alone, as it appears from the books and investigations of the mendicity institution, the aggregate of those receiving relief from the relief committee, including about 3000 beggars living on casual alms, amounts to 20,000.

Colombian Constitution.—The Congress of Colombia have adopted a constitution. The supreme power is divided into executive, legislative and judicial. There is a President, Senate, and House of Representatives. Every public functionary is subject to responsibility. The President is irresponsible, except in cases of high treason specified in the constitution. The Roman Catholic religion is declared to be that of the state.

DOMESTIC.

A good Example—On the recommendation of the Secretary of the Secretary of the Navy, the President of the United States has caused the names of Lieuts. Edmund Byrne and Hampton Wesscott, and Midshipmen Charles H. Duryee and Charles G. Hunter, who were recently concerned in a duel which took place between the last mentioned officer, and William Miller, Jun. of Philadelphia, which resulted fatally to the latter, to be stricken from the rolls of the navy.

Expenses of the Astor Suits.—The comptroller has made a report to the Assembly, of the expenses of these suits, from which we gather the following information:—

Payments to assistant counsel,	6,700 00
To attorney-generals, for extra services and expences,	2,429 62
Sundry other expences,	3,949 54
	$13,079 16

The following sums have been paid to the assistant counsel, at different periods, since November, 1826:—Martin Van Buren, $1500: Ogden Hoffman, $1500: P. C. Van Wyck, $500: James Kent, $500: D. Webster, $3100

Welland Canal.—A letter from W. H. Merritt, agent of the Welland canal company, under date of 15th March, to gentlemen in Oswego, states, "that to remove all doubts as to the interruption of the navigation, I am authorised to *ensure* the passage of all vessels through the canal by the 15th May."

Lotteries.—A writer in the Philadelphia Gazette presents a series of calculations, by which it appears that the public lost by the Pennsylvania lottery, of March 24, 1829, $56,502, and by that of 6th February, 1830, $57,099. "This prodigious monthly tax," says the writer, referring to the last mentioned amount, "is divided as follows:"—

The state gets clear, after paying all expenses,	$27,780 48
The broker men on each ticket, $1,	24,804 00
Do. for cashing prizes,	2,530 00
The managers and commissioners,	1,984 32
	$57,098 80

It may be added, too, that this tax, for the most part, is raised from those who are least able to pay it, and who delude themselves with flattering hopes of wealth, when the chances of receiving back even the sums they advance, are decidedly against them.

Information Wanted.—Jonathan Trumbull, of Hebron, Con. advertises for information respecting his son, Wait Trumbull, a young man of 25 years of age, who left home in 1828, and taught a school in Preble, Cortland co. the following winter, which place he left in March for Alexander, Genesee co. where he called upon his friends, and on the 1st day of April last, at 11 o'clock at night, left Alexander in a stage for Buffalo, since which no tidings can be obtained respecting him.

If any one can give information where he is, it is requested that it may be communicated to his father; and printers are requested to give circulation to this notice.

Silk.—It is stated that sewing silk, to the amount of fifty thousand dollars, is prepared annually in New-Haven, Con. where the mulberry grows in great abundance.

Domestic Slave Trade.—On the 3d February, the brig Ajax arrived at New-Orleans from Norfolk, with a cargo of *two hundred slaves!*

Forty-six years ago, the ground upon which Lexington and Louisville, Ky. now stand, was a wilderness. The former now contains 6000, and the latter 12,000 inhabitants.

Massachusetts.—The election in Massachusetts took place on Tuesday last. Gov. Lincoln is re-elected by a large majority.

The commanding officer at Fort-Mitchell, Major P. Wagner, has issued an order in pursuance of instructions from the war department, for all white men living in the Creek nation, without permits, or who are not married to Indian women, and entitled to remain there under their laws, to leave the Indian country by the 25th inst. Those who fail to obey the order, are to be arrested and delivered over to the civil authorities of Alabama.

It is mentioned in the Boston papers, that duties to the amount of $105,000 were paid last week at the custom-house of that port, on the cargo of an East-Indiaman. Week before last, the sum of $110,000 was paid at the New-York custom-house, being the amount of duties on the cargo of a vessel from China.

The sale of lands for taxes, is now progressing in the third story of the capitol, in Albany, under the direction of the comptroller.

The Philadelphia Gazette says, that the new alms-house, on the west bank of the Schuylkill, will have a front of eight hundred feet, with two wings, each extending back five hundred feet. It will, probably, be the largest poor-house in the world.

MARRIED,

At Paris, Oneida county, on the 24th ult. by Rev. Dr. Weeks, Mr. *Borden W. Simmons*, of that place, to Miss *Martha C. Potter*, of Hartwick, Otsego county.

NOTICE.

The anniversary meeting of the American Branch Tract Society, will take place on the 1st Tuesday of May next. A general attendance of the friends of the tract cause is requested. Auxiliary Societies, who have not furnished their reports, are requested to do so previous to the time appointed for the annual meeting, that the facts which they may contain may appear in the report of the board of Managers.

E. VERNON, *Cor. Sec'ry.*

The Subscriber acknowledges with peculiar pleasure, the receipt of *Ten Dollars*, from the Ladies' Sewing Society in his congregation, to constitute their pastor a life member of the Utica Branch Tract Society.

GEORGE SPAULDING.

Madison, N. Y. April 8, 1830.

DEATHS.

In Williamstown, Mass. on the 2d inst. Rev. *William A. Porter*, son of Rev. Dr. Porter, of Catskill, and professor of moral philosophy and rhetoric in Williams college, aged 31.

In Wilmington, Delaware, Hon. *Nicholas Ridgely*, chancellor of that state. He retired to bed, after holding his court on the 1st inst. and in thirty minutes was found a corpse.

In Portsmouth, N. H. on the 8th inst. Rev. *Nathaniel Webster*, aged 81. He was born at Kingston, N. H. and was graduated at Harvard college in the year 1769.

At Hagerstown, Maryland, on the 19th ult. Rev. *Christian Newcomer*, aged 81, for many years bishop of the German methodist society.

In Berlin, Vt, on the 22d ult. Major *Samuel Jones*, aged 81.

In Littleton, N. H. on the 4th ult. Rev. *David Goodell*, aged 80.

In Sanborton, N. H. on the 22d ult. *Isaac Knapp*, Esq. aged 86.

New Agents for the Recorder.

Edwin W. Clark, Oswego. Edw'd Baxter, Fulton. Nathan Post, Columbia Village.

PARIS ACADEMY.

THE summer term in this institution is to commence the first Monday in May. Besides the usual branches taught in Academies, it is proposed to make the business of *School-keeping* a distinct branch, should there be a class who desire it.

Board can be had in good families, on reasonable terms. Should any young men wish to *labour* a part of their time, it is believed that land to cultivate can be obtained, if seasonable application is made, and other work to some amount, as heretofore.

WILLIAM R. WEEKS.

Paris-Hill, April 8, 1830. 15w3

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated.

N. SAFFORD.

Utica, April 6, 1830. 16

UTICA ACADEMY.

THE Semi-annual Examination of the Students in this Institution, will commence on Monday evening the 12th inst. and be continued on the afternoons and evenings during the week. Parents, Guardians, Teachers of Seminaries, and all others who take an interest in these anniversaries, are requested to attend without farther invitation. Exercises will begin at 3 o'clock in the afternoon, and at 7 in the evening.

By order of the Board of Trustees,

April 5, 1830. D. PRENTICE, *Principal.*

CARPETINGS, RUGS, &c.

SHEARMAN & THOMSON have for sale, an excellent assortment of Ingrain, Venetian, and Domestic Carpeting, Brussels & Wilton Rugs, India Mattings, Stair Carpetings, Carpet Rods, Table Covers, Watered and embossed Moreens, &c. &c.

April 6, 1830. 14w4

FEATHERS.

A QUANTITY of live Geese Feathers, warranted of the first quality, for sale by

April 6, 1830. [3w] PARKER & HASTIHGS.

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by

April 6, 1830. [16] PARKER & HASTINGS.

NOTICE.

THE Subscriber has removed his Medical Dispensary to the Store of Mr. OREN CLARK, on Whitesboro street, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

JOHN W. HITCHCOCK, M. D. has taken the office over No. 85, Genesee street, and offers his professional services to whoever may want them.

Utica, March 23, 1830. 12

The People of the state of New-York, by the grace of God, free and independent:—

(L. S.) TO Lettice Thomas, of the town of Utica; John Perry and Mary his wife, of Deerfield: William James and Sally his wife, of Trenton; all of the county of Oneida; and John Thomas, of the county of Jefferson, and state of New-York: Martha Lloyd, of St. Louis, and state of Missouri; and Daniel Thomas, whose residence is unknown; who are next of kin to John Thomas, late of Deerfield, and county of Oneida, deceased—Greeting:—You and each of you are hereby cited and required, personally to be and appear before our Surrogate of our county of Oneida, at the inn of A. Shepard, in Utica, on Tuesday the 27th day of April next, at eleven o'clock in the forenoon of that day, to attend to the probate of the last will and testament of John Thomas, deceased, which will then and there be offered for that purpose. Witness Henry A. Foster, Esquire, Surrogate of said county, at the town of Utica, this thirtieth day of March, A. D. 1830.

HENRY A. FOSTER, Surrogate.

WILLIAM JARRATT, } Executors.

14w2 THOMAS E. CLARK, }

POETRY AND MUSIC.

THE SILENT MULTITUDE.

A mighty and a mingled throng
Were gather'd in one spot:
The dwellers of a thousand homes;
Yet midst them voice was not.

The soldier and his chief were there,
The mother and her child:
The friends, the sisters of one hearth:
None spoke, none mov'd, none smil'd.

There lovers met, between whose lives
Years had swept darkly by:
After that heart-sick hope deferr'd,
They met, but silently.

You might have heard the rustling leaf,
The breeze's faintest sound,
The shiver of an insect's wing,
On that thick peopled ground.

Your voice to whispers would have died,
For the deep quiet's sake;
Your tread the softest moss have sought,
Such stillness not to break.

What held the countless multitude
Bound in that spell of peace?
How could the ever sounding life
Amid so many cease?

Was it some pageant of the air,
Some glory high above,
That link'd and hush'd those human souls,
In reverential love?

Or did some burdening passion's weight
Hang on their indrawn breath;
Awe, the pale awe that freezes words?
Fear, the strong fear of death?

A mightier thing: Death, death himself
Lay on each lonely heart!
Kindred were there; yet hermits all;
Thousands—but each apart.

We have been repeatedly requested by the friends of christian psalmody, to publish the form of a constitution for individual societies, who were desirous of cultivating church music in a manner which should correspond with the real nature and design of this important institution. More depends upon the manner of conducting such an institution, than upon the particular method in which it has been constituted. The following, however, may be supposed to embrace those general features of organisation, which seem desirable:—

CONSTITUTION OF THE ******* MUSICAL ASSOCIATION.

Whereas the cultivation of sacred music is at once an object of great importance, and a work of much time, labour, and difficulty; and whereas associations, judiciously formed for the promotion of this object, have ever been found to afford the greatest facilities towards its accomplishment:—

Resolved, Therefore, that we whose names are undersigned, do now associate ourselves, under the name and style of the ******* Musical Association; and that we adopt the following as our CONSTITUTION:—

Article 1. The officers of the Society shall consist of a President, — Vice-Presidents, a Secretary, a Treasurer, three Censors, and six Trustees.

Article 2. It shall be the duty of the President to preserve order in the meetings, each of which shall be opened and closed with prayer.

Article 3. In the absence of the President, one of the Vice-Presidents shall preside.

Article 4. It shall be the duty of the Secretary to keep a record of the proceedings of the Society.

Article 5. The Treasurer shall hold the funds of the Society, subject to the order of the Trustees; and account for the same in his annual report.

Article 6. It shall be the duty of the Censors, with the advice and consent of the President and Vice-Presidents, four of their whole number constituting a quorum, to examine and propose members for admittance, and to select the music for the rehearsals.

Article 7. The Trustees shall manage and superintend all the prudential concerns of the Society, which are not included in the duties of the other officers.

Article 8. The annual meetings shall take place on the —— of ——, at which time the officers shall be chosen by ballot, two-thirds of the whole number present constituting a vote. Besides the annual meeting, there shall be, in each year, three quarterly meetings, at which time the incidental expenses for the three months previous shall be provided for; and besides these, there shall be not less than one meeting each week, for rehearsal, except in such seasons of the year as are particularly unfavourable.

Article 9. The qualification of membership shall be, a good moral character, a good voice, and a practical acquaintance with the simplest rudiments of vocal or instrumental music.—But no person shall be admitted as a member of this Association, without having been previously examined and proposed by the Censors.

Article 10. Each person, on becoming a member, shall subscribe to the articles of this constitution; and each male member shall pay to the Treasurer the sum of 25, as an initiation fee; and be subject to a farther quarterly tax, not exceeding — cents, for the defraying of contingent expenses.

Article 11. It shall be the duty of all the members of this Association, as far as may be consistent, to attend the meetings and rehearsals of the Society, and attach themselves to the choir of singers established in the church to which they belong. They shall consider themselves as hereby pledged to the performance of these duties, or to render a reasonable excuse for the neglect of them, if required; and in case of habitual delinquency, they shall be expelled from the Society, by a vote of two-thirds of the members present at any annual or quarterly meeting. Any member, however, shall be considered as exempt from the particular duties, on obtaining a vote to this effect, at any regular meeting of the Society.

Article 12. Honourary members, proposed by any one of the board of Censors, may be chosen by a vote of two-thirds present at any of the meetings.

Article 13. This constitution may be altered or amended at any of the annual or quarterly meetings, or at any other meeting warned for this special purpose, by a vote of two-thirds of the male and two-thirds of the female subscribers to this constitution.

MISCELLANEOUS.

SKETCHES OF SWITZERLAND.

One source of error respecting this portion of Europe, arises from our habit of considering Switzerland as *a single country*.—No impression can be more unfounded. No diversities of character and state are greater than those which exist in this confederation. It comprises people of three distinct nations, speaking three of the prominent languages of Europe; the Germans, in the east; the French, in the west; and the Italians, in the south; together with a fourth, resembling the Italians, in the southeast. They are divided into twenty-two independent states, each of which has a dress and manners in some degree peculiar to itself, and a dialect often scarcely intelligible to those around it.

The forms of government vary, from the purest democracy, in which every male in the canton, above the age of seventeen, is a member of the body which makes the laws, to the most rigid aristocracy, in which the offices are confined almost entirely to the families of patricians. The nature of the confederation is not such, as to impress a uniform character upon elements so discordant. Their *Diet* is a mere convention of ambassadors from independent states; who only treat with each other according to the strict tenor of their instructions, and who cannot vote for a law, without first obtaining the consent of the government which sends them.—*Christian Spectator.*

INFANT SCHOOL SYSTEM.

Some idea of what the infantile mind is susceptible, under appropriate cultivation, may be formed from the following extract of an article furnished by Mrs. Sigourney, of Hartford, Connecticut, for the March number of the Juvenile Miscellany. It is not indeed said that the subject of this article was a *member* of the infant school. He probably was not. Yet the method which was pursued in unfolding his mind was precisely that which distinguishes the infant school system of instruction:—

PORTER BRINSMADE, was born at Hartford, Conn. February 28, 1827. His mother was impressed with the belief that the mind is susceptible of culture at an earlier period than is generally imagined. Thus, at an age when infants are considered little more than pleasing objects to the eye, or toys for a leisure hour, he was the subject of instruction and discipline. From the age of four months, his attention was directed, at fitting intervals, to surrounding objects, until the names of the articles of furniture, of his own dress, and the parts of his body, had become familiar. At ten months, he commenced learning the alphabet, by the aid of small blocks of wood, on which each of the letters was separately painted. This task was soon completed. Not that he was able at this infantine period to utter the correspondent sound; but when a letter was inquired for, he would produce it without mistake; and if one was placed in an inverted position by any other hand, would immediately restore it to its proper attitude. By the assistance of prints pasted on cards, he was next taught the names of animals and birds, and a comprehensive system of natural history was judiciously unfolded to his view. He was encouraged to make himself complete master of one print, ere he was permitted to take another. Thus a basis was laid for application, and the idle curiosity restrained, with which children are wont to wander from picture to picture. His parents, in showing him a landscape, or historical painting, accustomed him to regard every object, however minute, with an accurate eye; and so retentive was his memory, that what had been thoroughly impressed, he seldom forgot. There were few toys from which he derived satisfaction, but seemed to find in pictures and books, with the explanations which they elicited, his principal delight.—His careful treatment of books was remarkable, and a little circumstance which occurred when he was quite young, undoubtedly contributed to produce it. He had torn the paper cover of a small volume. His mother remarked upon it with a serious countenance, and to the members of the family as they entered, mentioned what had been done, in a tone of sadness. Presently his lip quivered, and the tear glistened in his eye. The lesson had been sufficiently strong, and it was necessary to comfort him. Afterwards expensive volumes were fearlessly submitted to him, and the most splendid English annuals sustained no injury from his repeated examinations.

Geography, as exhibited on maps, became a favourite study, and ere he had numbered his second birth-day, I saw him, with surprise and admiration, point out upon an atlas, seas, rivers, lakes, and countries, without hesitation or error.

A short time after, I found that he had made acquaintance with the rudiments of geometry, and was continually increasing his knowledge of printed words, which, with their definitions, and combinations in simple phrases, were rapidly initiating him into his native language. It may possibly be imagined that he was made a mere book-worm, or might have been naturally deficient in animal spirits. On the contrary, nothing was taught him by compulsion, and no child could be more full of happiness. His sports, his rambles in the garden, and the demonstrations of infantine pleasure, were sweet to him. His mother was his companion, his playmate, and his instructress. Deeming her child's mind of more value than any other feminine pursuit or enjoyment, she devoted her time to its cultivation; and to her perseverance, and the entire concurrence of his father, in the intellectual system devised for him, his uncommon attainments may be imputed, more than to any peculiar gift of nature. Still, I am not prepared to say, that there was not something originally extraordinary in his capacity; at least I have never seen his docility, application and retentive power equalled, in the early stages of existence. There seemed no undue prominence of one department of intellect, to the injury of another. Perception, understanding, and memory, advanced together, and seemed equally healthful.

It might possibly have been feared that the mind, by starting into such sudden expansion, would have left the heart at a distance; but the gems of gentleness and virtue kept pace with the growth of intellect. There was also preserved a fine and fortunate balance between the mind and body, for his physical education had been considered an important department of paternal care and responsibility. His erect form and expanded chest, revealed the rudiments of a good constitution; while his fair brow, bright black eyes, and playful smile, bespoke that union of health, beauty and cheerfulness, which never failed of attracting attention.—There was less of light and boisterous mirth about him than is common to children of his age. His features expressed rather a mild and rational happiness, than any exuberance of joy. This might have arisen partly from the circumstance of his having no young companion to encourage wild or extravagant sports; but principally that the pleasures of thought were so frequently resorted to, as to modify and elevate the countenance. His whole appearance, was that of a healthful, happy, and beautiful infant, in the possession of a degree of learning and intelligence, to which infancy has usually no pretensions.

It seems by the remainder of the account, that this tender and beautiful flower was cut down, in the midst of its budding promise, by disease; and that, as its pious cultivators had ever been mindful of its immortality, they may now enjoy the humble hope that it has been transplanted in the paradise above.

INDIAN RIGHTS AND OUR DUTIES.

A bold, spirit-stirring pamphlet, bearing this title, has been recently published, by Rev. Dr. Humphrey, of Amherst college. No doubt it will be extensively read.—Take the following as a fair specimen, where the writer is exposing the new sort of free-agency, that the covetous Georgians, and their abettors, are endeavouring to teach the Indians:—

"It is an insult offered to the common sense of the nation. What? Tell the Indians, "We want your country, and you had better leave it. You can never be quiet and happy here?" And then, because they do not take your advice, cut it up into counties, declare all their laws and usages, after a certain day, to be null and void, and substitute laws, which it is known they cannot live under; and then turn round and coolly tell the world, "O we mean no compulsion! The farthest in the world from it! If these people choose to stay, why by all means let them remain where they are." These are the tender mercies of which we shall undoubtedly learn more in due time. And it all amounts to this. "You have got a fine farm, and I want it. It makes a notch in a corner of mine. I will help you to move *five hundred* miles into the wilderness, and there give you more and better land, which you may cultivate and enjoy without molestation, "as long as the grass grows, and the water runs." You *must* go. However, do just as you please. I shall never resort to any other compulsion, than just to lay you under certain necessary restrictions. Perhaps, for instance, as I am the strongest, and you have more land than you want, I may take two-thirds or three-fourths of it from you.—But then there shall be no *compulsion!* Stay upon what is left, if you choose. I may find it necessary to ask you for your house; and if you should not give it up, I may be driven to the disagreeable necessity of chaining you to a ring-bolt, and giving you a few salutary stripes; not to *compel* you to flee from your habitation, the moment you can get loose, (for compulsion, of all things, I abhor); but just to induce you to emigrate *willingly*."—This, my friends, is the kind of *free agency* taught in the new school of metaphysics, which the Indians must learn and exercise, whether they will or not."

PHRENOLOGY.

The sublime and the ridiculous are so nearly allied in this science, that we are somewhat at a loss in what light to present the following:—

"The phrenologists have discovered, that the celebrated M. Rollin was by an anticipation a phrenologist, In a memoir of Dr. Claney, published at Dublin, 1750, it is said that a friar from Spain brought a boy to Paris, who, at seven years old, understood Horace and Virgil, and could explain them to perfection. At eighteen, he had forgotten them; and had taken to music. M. Rollin remarked, that the brain of this boy might be formed of different strata or beds, each adapted to different purposes; but too tender for long impression, and capable of being soon exhausted. "That for learning, is now worn out, and what he received there is blended in confusion; and *he has now taken music into that apartment of his head which was proper for its reception.*" He added, that he would probably take up a succession of things, "sprouting up in some new and untried corner."

What an improvement would it be in this science, if its adepts would turn head-makers! If they could even give rules, by the help of which the pursuits of children and youth might be safely regulated, it might be of some service.

Study.—"Not to read or study at all, is to tempt God; to do nothing but study, is to forget the ministry; to study, only to glory in one's knowledge, is a shameful vanity; to study, in search of the means to flatter sinners, a deplorable prevarication: But to store one's mind with the knowledge proper to the saints, by study and prayer, and to diffuse that knowledge in proper instructions and practical *exhortations*, this is to be a prudent, zealous and laborious minister."

A lady lately visited a school of infants, for the purpose of witnessing its *machinery*. Imagine her surprise at the following exhibition:—

Schoolmistress, (unfolding an umbrella)—"What is this, my dear?" "An umbrella, ma'am." "How many kingdoms does it contain?" "Three." "What are they?" "Animal, mineral, and vegetable." "Name the animal." "Whalebone." "The mineral." "The brass." "The vegetable." "The cotton."

Mr. Sparks has transferred his interest in the North American Review to Hon. Alexander H. Everett, late minister to Spain, who is to be the sole editor after the first of April.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$122 50a125	Sole, oak tanned, lb	19a22
Pearl	140 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 69a4 75	Havana, white, lb	12a14
Western (canal)	4 87a5 25	—— brown	9a10
Rye flour	2 75a3 00	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	95a1 00	*Tallow,*	
—— western	1 00a1 02	American, lb	6 1-2a7
Rye	65a65	*Teas,*	
Corn, north yellow	50a	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	3-4	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Rochester	do	Brownville	do
Newburgh Bran. Ithaca	do	Silver-Lake	25
Jefferson County	do	All others uncert. or broken	
Chenango	do	*Maryland.*	
Niagara	broken	Baltimore banks	1-2
Wash. & Warren,	do	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or broken	
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints* of *children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to
NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.

August 25, 1829. 34

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica *July* 28, 1829. 30

GENUINE FRENCH JUJUBE PASTE, Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.
To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.
JAMES BOARDMAN,
Barclay st. N.Y. late Captain U.S. Army.
To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.
To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.
G. MARSHALL, Old Post-Office, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.
SMITH COPELAND.

Utica, July 6, 1829. 27

NOTICE,

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Servel Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble
Dummerston, Vt. Jan. 29, 1829.
HOSEA BECKLEY, Minister of the Gospel
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.

Sold by WARNER & HARVEY, Utica. 45

DR. HOWEL'S VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. WM. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-eight degrees and thirty minutes east, on the line of said Ladd's land, to a stake on the reservation line; then north thirty-six degrees east, fourteen rods, to a stake; then north thirty-two degrees and thirty minutes west, until it strikes the bank of Fish creek, so as to contain forty-two acres and an half of land; then down the bank of said creek to the place of beginning, being part of lot number twenty of the unappropriated lands, as surveyed by Benjamin Wright, in 1809, on the east side of Fish creek: And whereas the said mortgage has been duly assigned to the subscriber—Notice is therefore hereby given, that the said mortgaged premises will be sold at public auction, pursuant to the statute in such case made and provided, and the power of sale contained in said mortgage, at the United States hotel, kept by A. Shepard, in Utica, Oneida county, on the twenty-sixth day of June next, at ten o'clock in the forenoon of that day. Dated December 17th, 1829.

51m6 Z. P. MAINE, *Assignee.*

DEFAULT being made in the payment of monies due on a mortgage, executed April 3, 1828, by *Isaac Powell* to *Austin Wells*, of premises situate in Vernon, Oneida county; beginning in the south line of a road from the Oneida Glass Factory to Vernon Centre, on the east side of a school-house thereon standing and running thence south twenty-three degrees west, one chain seventy-seven links; thence north sixty-five degrees west, two chains and seventy-two links; thence north twenty-five degrees east, one chain and fifty-five links, to the south line of said road; thence along said road, south seventy degrees east, two chains sixty-three links, to the place of beginning; being one rood thirty perches, (excepting a school-house thereon, and the right to use the same for any school to be kept therein)—Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case provided, said premises will be sold at public vendue, at the inn of S. Ives, in Vernon aforesaid, on the twenty-second day of May next, at ten o'clock, A. M. Dated Dec. 1, 1829.
LEVI HILLS, } *Assignees.*
E. M. HILLS, }
E. ALLEN, *Att'y.* 48m6

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.